Dashmahavidya or the 10 forms of Divine mother dispel all evils.

The worship of Devi is divided into two parts based on the waxing and waning of the Moon (Significator of Mother). In the Shukla Paksha (Waxing Moon) represents Durga whereas in the Krishna Paksha (Waning Moon) it represents Kali and the Dashmahavidya.

It is noteworthy that among the ten forms the complete Mahvidyas are only two Kali (Saturn) and Tara (Jupiter). The three shakti is Bhairavi (Lagna), Bhuvaneshwari (Moon) and Chhinnamasta (Rahu) are called Vidya. Shodasi or Tripursundari (Mercury) is called Srividya.The remaining four shakti forms called dhumavati (Ketu), Bagalamukhi or Mangala or Hingula (Mars), Matangi (Sun) and Kamala (Venus) are called Siddh vidya.

One source tells that Kali is anjana (black, collyrium); Tara is Nila (dark blue); Matangi is asita (black) or shyamanga; Sodasi and Bhuvanesvari are of the color of rising sun (balarkakanti); Bhairavi is the color of a thousand rising suns; Chinnamasta is the color of a million suns; Dhumavati is of ashen color (Vivarna); Bagalamuki is of yellow color (Pitavarna); Kamala is of the color of lightning (Saudaminisannibha); ShyamAngI is of dark green color; If you think all races are represented in Mahavidyas, you are right. Kali is primarily black, the Eve of all Eves.

Kali is Night of dissolution, Tara is the compassionate Goddess and Savior, Shodashi is the beautiful Goddess who is sixteen years of age all the time, Bhuvaneshvari is the Creator of the World, Chinnamasta is the Goddess who severs her own Head, Bhairavi is the Goddess of catabolism, aging, death and decay, Dhumawati is the Goddess who is ugly, eats Siva and becomes a widow, Bagalamukhi is the Goddess who pulls the tongue of evil prophesier, Matangi is the Goddess who loves slovenly worship (and a glutton for leftover food), Kamala is the Goddess of wealth, fertility, power and prosperity.

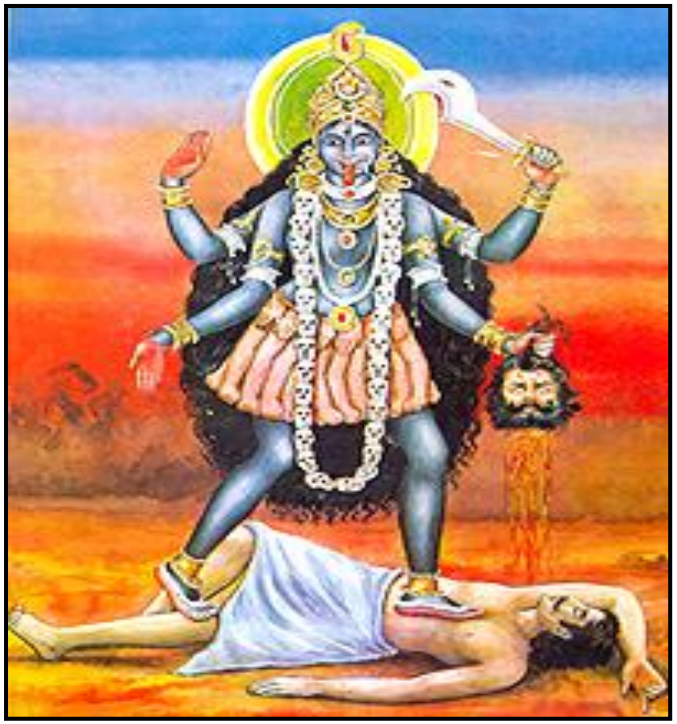
Dashmahavidya are worshipped together by establishing the yantras of all dashmahavidyas viz, Kali, Tara, Tripurasundri, Bhuvaneshwari, Tripurabhairavi, Baglamukhi, Chhinamasta, Dhumavati, Matangi and Kamla around Sri SriYantram. The combined blessings of all these powers of goddess can make our life more meaningful and successful.

By chanting below mentioned mantra in front of Dashmahavidya yantra one can easily acquire all fourfold Purusharthas (Dharma , Arth , Kama , Moksha)

Mantra-

Sanskrit	*ॐ श्रीं ह्रीं श्रीं कमले कमलालये प्रसीद प्रसीद श्रीं ह्रीं ॐ महालक्ष्म्यै नमः*
Transliteration	*om śrīṁ hrīṁ śrīṁ kamale kamalālaye prasīda prasīda śrīṁ hrīṁ om mahālakṣmyai namaḥ*
Itrans	*OM shriiM hriiM shriiM kamale kamalaalaye prasiida prasiida shriiM hriiM OM mahaalaxmyai namaH*

1: MAHA VIDYA	KALI



COLOUR	***Kali is anjana (black, collyrium)***	***PLANET***	***Saturn***	***BIJA***	क्रीं	kriiM	*krīṁ*

MANTRA

Sanskrit	*क्रीं क्रीं क्रीं हूं हूं ह्रीं ह्रीं दक्षिणे कालिके क्रीं क्रीं क्रीं हूं हूं ह्रीं ह्रीं स्वाहा*
Transliteration	*krīṁ krīṁ krīṁ hūṁ hūṁ hrīṁ hrīṁ dakṣiṇe kālike krīṁ krīṁ krīṁ hūṁ hūṁ hrīṁ hrīṁ svāhā*
Itrans	*kriiM kriiM kriiM huuM huuM hriiM hriiM daxiNe kaalike kriiM kriiM kriiM huuM huuM hriiM hriiM svaahaa*

Mother Kali of four arms, whose "living image" made of black basalt, stands majestically and fiercely on prostrate Siva made of white marble. She is embellished with gold ornaments and pearl necklace. A garland of 51 human heads and a skirt made of severed human arms are part of her accouterment. The lower left hand holds aloft a severed human head; the upper left hand holds a blood-smeared sword. The right upper hand offers blessings and boons and the right lower hand offers refuge and dispels fear. She has three eyes; the third eye is the eye of intrinsic wisdom, strikes terror to the wicked, and offers benign glances of love and affection to the devotees. She is all rolled into One: creator, preserver, destroyer, Prakrti, Tattvas, sakti, and universal Mother, even to the gods. The third eye of Sati fell on earth at Tarapitha, which already had a temple for Ugra-Tara, which Vasistha saw before his recent vision.

She is responsible for violent destruction and eradication of negative values in this world. Goddess Kali is appeased through this Yantra. When Saturn is badly afflicted in one's horoscope, Kali Yantra can be used. It is considered auspicious for getting success in everything you undertake. This is generally used to get victory over your enemies.

This Yantra is also used for attraction (Vashikaran, Mohan). This Yantra has occult powers and it protects from black magic, bad influence of spirits, ghosts and wicked enemies. It eliminates the harmful effects of malefic planets especially Saturn, which are usually responsible for misfortunes, sufferings and sorrows in life. It has mystical power. It protects you from diseases like blood pressure, paralysis and nervous disorders. Kali Yantra is a blessing for getting success quickly. It is also known as Dakshina Kalika Maha Yantra and fulfills all wishes, brings wealth and comforts of life. The following Mantra should be recited for this Yantra.

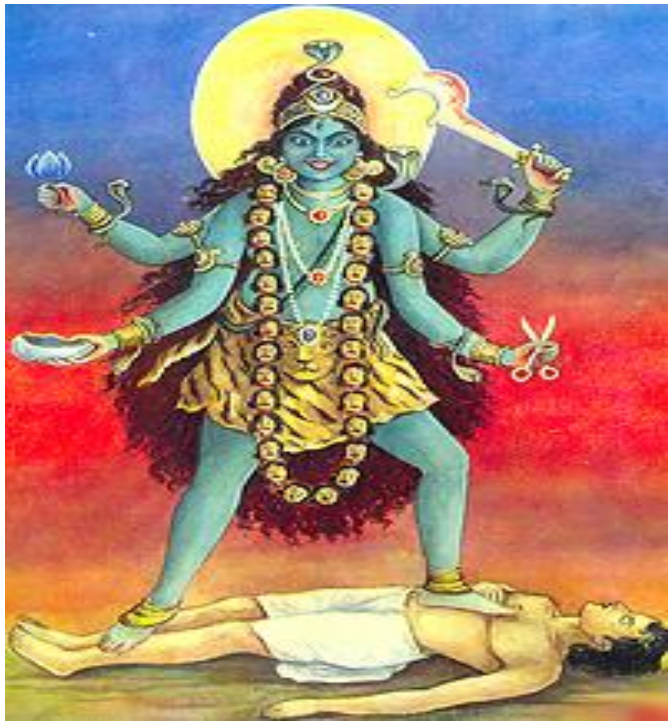
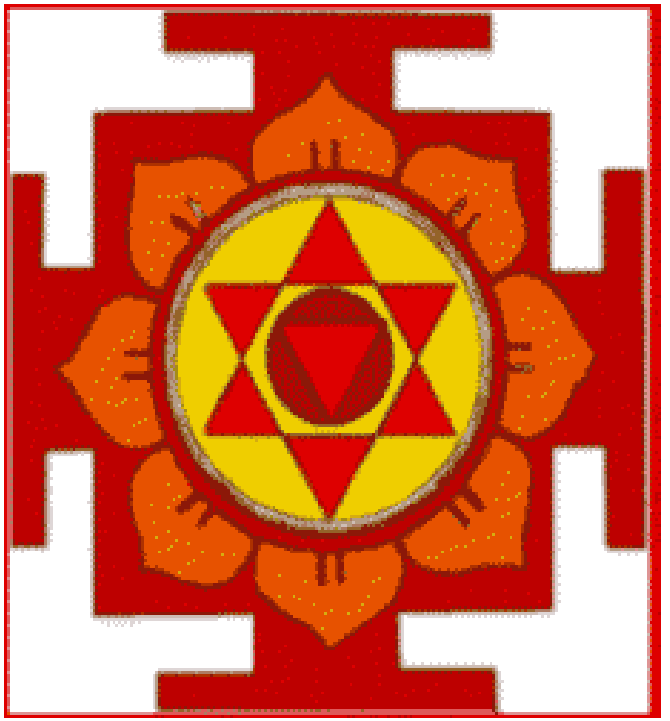
In her most famous pose as Daksinakali, it is said that Kali, becoming drunk on the blood of her victims on the battlefield, dances with destructive frenzy. In her fury she fails to see the body of her husband Shiva who lies among the corpses on the battlefield. Ultimately the cries of Shiva attract Kali's attention, calming her fury. As a sign of her shame at having disrespected her husband in such a fashion, Kali sticks out her tongue.

One South Indian tradition tells of a dance contest between Shiva and Kali. After defeating the two demons Sumbha and Nisumbha, Kali stays in a forest. With fierce companions she terrorizes the surrounding area. One of Shiva's devotees becomes distracted while doing austerities and asks Shiva to rid the forest of the destructive goddess. When Shiva arrives, Kali threatens him, claiming the territory as her own. Shiva challenges her to a dance contest, and defeats her when she is unable to perform the energetic Tandava dance. Although here Kali is defeated, and is forced to control her disruptive habits, we find very few images or other myths depicting her in such manner.

Sri Ramakrishna Paramahansa

Great devotee of Dakshinakali at Dakshineshwar, West Bengal was Sri Ramakrishna Paramahamsa who worshipped her as mother.

In her form as Dakshina Kali, she is the real form of all vidyas (goddesses) who give siddhi (success). Because Shiva and Shakti are one, they must be worshipped together.

2: MAHA VIDYA							TARA
							
COLOUR	***Nila (Dark Blue)***	***PLANET***	***Jupiter***	***BIJA***	स्त्रीं	striiM	*strīṁ*

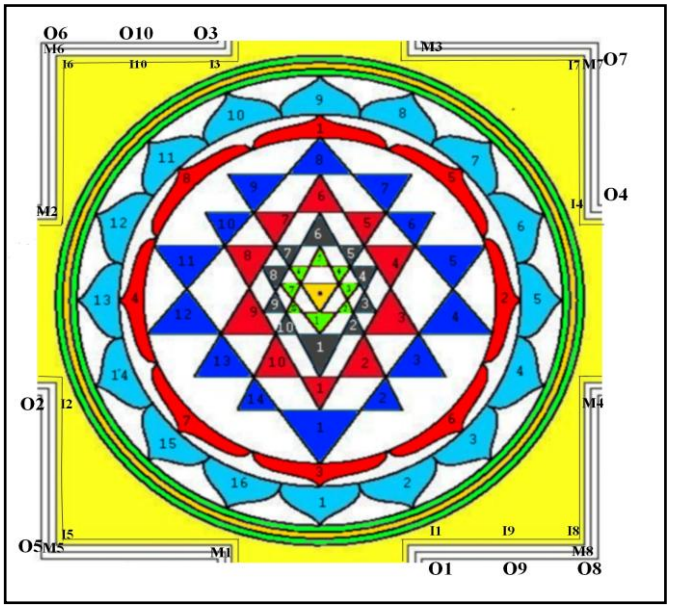
MANTRA	
Sanskrit	*ॐ ह्रीं स्त्रीं हूं फट् स्वाहा*
Transliteration	*om hrīṁ strīṁ hūṁ phaṭ svāhā*
Itrans	*OM hriiM striiM huuM phaT svaahaa*

Tara, dark-blue in color, as her name implies is a savior and a star. Tara = savior, carrying a cross; protector. She and Kali are depicted as standing on supine Sava Siva. (Sava = dead) with left foot planted on the body. Standing on a corpse is symbolic of victory over disasters and calamities; it is like the hunter standing on the ferocious animal he killed (with a bait and a rifle, perched on a tree house. Real men don't do that). Tara is a compassionate mother to Siva. On the urging of gods and Vishnu, Siva drinks up the spreading destructive poison generated during the churning of the milk ocean for ambrosia. That night Siva drank the poison to save this world is called Sivaratri (the Night of Siva). He drinks it up and falls ill. Tara finds him unconscious, revives him and nurses him back to health with her breast milk which counteracts the poison. Tara carries a pair of scissors in her hands, which means that she can sever all attachments. Siva without Sakti is dead (sava). Siva and Sakti are one integral unit. Four-armed Tara is pot-bellied and wears a tiger skin and long braids reaching the back of her knees. Tara and Kali are presented in the images as companions (consorts) of Siva at their feet and at their lap with suckling Siva. Her protuberant abdomen is symbolic of creation; her large turgid breasts nutrition, growth, and maintenance; her sword destruction of the universe. She holds a knife, a severed head, a sword, an oar, a pair of scissors, lotus and more in varying combinations. Another source tells She has three eyes, protuberant belly, and turgid breasts; is of blue complexion; and wears ornaments, snakes, a garland of skulls and a one-braid donut hair. Jata (hair rounded as doughnut), lashing tongue, terrible white teeth, tiger skin around her waist, and bone ornaments over her forehead are her other features. She sits on the chest of a corpse. In another form she carries a pair of scissors, sword, and a skull bowl; her habitat is cremation ground. Buddhist Tara is gentle, while Tantric Tara is Ugra (fierce, Ugra Tara). Tara and Kali share many of the same qualities and features so much so that it may be difficult to distinguish one from the other. She likes animal and human blood, particularly the latter and esp., from parts such as head, forehead, chest, or hands, some of which may indicate locations of Chakras (Kundalini spiritual centers or planes). Sadhana (spiritual perfection) is Lifeblood of a Sadhaka (spiritually perfected). Spiritual perfection is what she wants of a votary.

The oral tradition gives an intriguing origin to the goddess Tara. The legend begins with the churning of the ocean between the Devas (Hindu Gods) and Asuras (Hindu Demons). The Deva Shiva drank the poison that was created from the churning of the ocean (in the process turning his throat blue and earning him the epithet Nilakantha), thus saving the world from destruction, but fell unconscious under its powerful effect. Tara Ma appeared and took Shiva on her lap. She suckled him, the milk from her breasts counteracting the poison, and he recovered. This story is reminiscent of the one in which Shiva stops the rampaging Kali by becoming an infant. Seeing the child, Kali's maternal instinct comes to the fore, and she becomes quiet and nurses the infant Shiva. In both cases, Shiva assumes the position of an infant. Goddess Tara is most compassionate Goddess. She is known as Tara because of her tendency to free her devotees from sins and problems. All of a sudden she delivers you from your serious problems. She is also known as Ekjata. Devotees also call her Neel Saraswati(Blue Saraswati) because of her quality to confer eloquence and excellent communication skills and also unlimited knowledge to her devotees. She has one other name Vasishtaradhita Tara because she was worshipped by sage Vasishtha. Vashishtha, Vishwamitra, Ravana and Gorakhnatha have accepted the greatness of Tara. It was because of blessing of Tara that Kuber could become Lord of wealth. Purifying and transformational energy of Goddess Tara can cut through ignorance and limited consciousness.

Tara Yantra can be worshipped for getting protection, speaking power, emancipation and specially for getting auspicious favour of Jupiter. When Jupiter is badly placed in one’s horoscope this Goddess through this Yantra should be worshipped regularly. Tara popularly known as Tarini is quite well known to the west through her Tibetan manifestations, but some are unaware of the important position she occupies in the Hindu mythology. She is second of the ten mahavidyas she takes us safely across the impermanent ocean of existence (samsara). She guides us to overcome troubles and transcend them. Kings worship this Yantra to get victory.

3: MAHA VIDYA	TRIPURA



COLOUR	Color of Rising Sun	PLANET	Mercury	BIJA	श्रीं	shriiM	śrīṁ

MANTRA (Use any one)

Sanskrit	Transliteration	Itrans
ऐं ह्रीं श्रीं ऐं क्लीं सौः	aiṁ hrīṁ śrīṁ aiṁ klīṁ sauḥ	aiM hriiM shriiM aiM kliiM sauH
क ए ई ल ह्रीं ह स क ह ल ह्रीं स क ल ह्रीं श्रीं	ka e ī la hrīṁ ha sa ka ha la hrīṁ sa ka la hrīṁ śrīṁ	ka e ii la hriiM ha sa ka ha la hriiM sa ka la hriiM shriiM
श्रीं ह्रीं क्लीं ऐं सौः ॐ ह्रीं श्रीं क ए ई ल ह्रीं ह स क ह ल ह्रीं स क ल ह्रीं सौः ऐं क्लीं ह्रीं श्रीं	śrīṁ hrīṁ klīṁ aiṁ sauḥ om hrīṁ śrīṁ ka e ī la hrīṁ ha sa ka ha la hrīṁ sa ka la hrīṁ sauḥ aiṁ klīṁ hrīṁ śrīṁ	shriiM hriiM kliiM aiM sauH AUM hriiM shriiM ka e ii la hriiM ha sa ka ha la hriiM sa ka la hriiM sauH aiM kliiM hriiM shriiM
ॐ क्लीं ह्रीं श्रीं ऐं क्लीं सौः क ए ई ल ह्रीं ह स क ह ल ह्रीं स क ल ह्रीं स्त्रीं ऐं क्रों कीं क्लीं हूं	om klīṁ hrīṁ śrīṁ aiṁ klīṁ sauḥ ka e ī la hrīṁ ha sa ka ha la hrīṁ sa ka la hrīṁ strīṁ aiṁ kroṁ krīṁ klīṁ hūṁ	AUM kliiM hriiM shriiM aiM kliiM sauH ka e ii la hriiM ha sa ka ha la hriiM sa ka la hriiM striiM aiM kroM kriiM kliiM huuM

Sodasi (Shodasi) is a maiden of sixteen (years of age) and represents totality, youth, vigor, and perfection. She goes by other names, Rajarajesvari or Tripurasundari . Tri+Pura+Sundari (Three + City + Beauty). Three cities = the three realms of heaven, earth, and air or Sun, Moon, and Fire. Pradhana, the First Principle and the body of Siva became tripartite: the upper part, Brahma, the middle part Vishnu, and the lower part Rudra; thus, Siva is Tripura and his consort, is Tripurasundari. Siva is Tryambaka (Father of three, Brahma, Vishnu, and Rudra. TRIPURASUNDARI is Vimarsa Sakti in whom all 36 Tattvas exist. Tattvas = building blocks of the universe. . Vimarsa Sakti is the Object of experience. Siva is Aham (I). TRIPURASUNDARI is Vimarsa (This or Idam). She is the Universe. When a King (Siva) looks at his own reflection in a mirror and says, "I am he who is thus reflected." Siva is looking at His own power (in the mirror or Sakti). He is the Perfect "I". AHAM is the union of A = Siva + Ha = Sakti. M is the terminator of the word.. Siva is Knowledge (Jnana Sakti) and Action (Kriya Sakti). He is Illumination (Prakasa). Siva is Sita or white Bindu or Moon; Sakti is Sona or red Bindu or Fire. They are the divine couple: KAmesvara and KAmesvari. The union of the couple is the Mixed or Misra Bindu or the Sun. All three Bindus are termed KAmakalA. Sun, Moon and Fire are Illumination and Bliss. They contain within them an endless mass of letters and Mantras. Thus they are the origin of letters and words of all languages. Misra Bindu has the creative aspect and is the origin of the manifested word (Vak) and its meaning (Artha). NAda Sakti comes forth in seed form from Misra or Mixed Bindu, which is the union of A and Ha. Maha-TRIPURASUNDARI (Great TRIPURASUNDARI) is diagrammatically represented by the three Bindus, three lines and triangular Yoni. Her face is the First Bindu (Blue Dot) at the top of the diagram and the Sun. The lower two Bindus are her Breasts (Moon and Fire). The three lines are the folds below the breast, a mark of Divine Beauty. The Triangle is half of Ha (Sakti) and Yoni (Womb). That which issues out of her Yoni is NAda, the origin of all sounds. The word is Brahman and the Universe is Brahman. The lower two Bindus (Moon and Fire) are inseparable Prakasa and Vimarsa. He is Vak (word) and She is Artha (meaning). He is Mantra and She is Realization. When Sadhaka attains realization by Sadhana, Devata appears as Artha (meaning) of the Mantra (Vak or word). Thus Yogi meditates on Mother Maha-TRIPURASUNDARI who is MahAkalA and the aggregate of three Bindus. Vijnana-BhattArka says. "A Yogi by passing through various Mandalas in Sri Chakra containing the gross letters rises up to Ardhendu, Bindu, NAdAnta and to SUnya in BindurUpachakra and becomes Siva. The West says that this is the worship of Pudendum Muliebre. The down Triangle is the Womb of Divine Mother of the Universe, Maha TRIPURASUNDARI. This is the Locus of Secret play of Siva and Sakti as Moon and Fire; the product of this Combine is the Sun (Divine Energy), the origin of Name (NAma) and Forms (RUpa = Form = Meaning). Here Moon, Fire and Sun do not refer to the entities that we ordinarily associate with but to Siva, Sakti, and the word (the origin of the universe).

The sun reigns our soul and the moon our mind. Sun and Moon are Devatas; Rama descended from the Sun and Krishna the Moon. The waxing and waning moon affects the mind and the mood. Tripura Sundari sits on a couch whose legs are Siva, Vishnu, Brahma and Rudra. In Tantra literature, there are five Sivas: Sadasiva, Isa, Rudra, Vishnu, and Brahma; all of them are described as Mahapreta ("Five Great corpses") because they are all inert without Sakti. Siva is Sava (corpse, Sava Rupa); hence, Sakti Devi (TRIPURASUNDARI) is portrayed as standing on Sava-Siva. (Remember the Maharaja standing on the tiger he killed! The British took up the sport by aping the Maharaja.) The Five Great Corpses (pancha-maha-preta or Pancha Mahapreta) become inanimate objects upon which Devi (Sodasi) sits, reclines, presides, and merges as Consciousness. Siva is the couch; Sadasiva is the mattress; Isa is the pillow; Isa, Rudra, Hari (Vishnu), and Brahma are the four legs of the couch. Tripurasundari/Sodasi reclines majestically on the couch. (This picture shows that she is sitting on top of Siva on a couch whose legs are the four deities.) In another portrayal, Devi is united with Paramasiva in the palace of Cintamani stone in the Jeweled island full of Kadamba trees surrounded by ocean of Ambrosia. (A source says that there are seven Sivas: Parasiva, Sambhu and the five Mahapretas.)

She holds in her hands a pair of bow and arrows. The bow significantly is made of sugarcane, a symbol of sweetness. Her darts thus are sweetness personified. One of her epithets is 'Tripura-Sundari,' meaning 'One who is beautiful in the three realms.' Another of her names 'Lalita' implies softness. These two qualities give rise to images that depict her as ravishingly beautiful and of unsurpassed splendor.

The word 'Shodashi' literally means sixteen in Sanskrit. She is thus visualized as sweet girl of sixteen. In human life sixteen years represent the age of accomplished perfection after which decline sets in. Indeed sixteen days form the completed lunar cycle from the new moon to the full moon. The full moon is the moon of sixteen days. This girl of sixteen rules over all that is perfect, complete, beautiful. Her supreme beauty too has an interesting story behind it:

Once upon a time Shiva referred to Kali (his wife) by her name in front of some heavenly damsels who had come to visit, calling her "Kali, Kali" ("Blackie, Blackie") in jest. This she took to be a slur against her dark complexion. She left Shiva and resolved to rid herself of her dark complexion, through asceticism. Later, the sage Narada, seeing Shiva alone, asked where his wife was. Shiva complained that she had abandoned him and vanished. With his yogic powers Narada discovered Kali living north of Mount Sumeru and went there to see if he could convince her to return to Shiva. He told her that Shiva was thinking of marrying another goddess and that she should return at once to prevent this. By now Kali had rid herself of her dark complexion but did not yet realize it. Arriving in the presence of Shiva, she saw a reflection of herself with a light complexion in Shiva's heart. Thinking, that this was another goddess, she became jealous and angry. Shiva advised her to look more carefully, with the eye of knowledge, telling her that what she saw in his heart was herself. The story ends with Shiva saying to the transformed Kali: "As you have assumed a very beautiful form, beautiful in the three worlds, your name will be Tripura- Sundari. You shall always remain sixteen years old and be called by the name Shodashi."

It is most powerful Yantra. It is also known as king of all the Yantras.

It is the abode of all the Gods and Goddesses. It is very efficient tool for contemplation, concentration and meditation.

Sriyantra is considered the dwelling place of Goddess “Tripursundari” and the structure of this Yantra is enigmatically described in the “Saundarya-Lahiri” composed

A Sri Yantra is the sound vibration of the cosmic Om seen as a visual diagram. It is said that when monks have chanted OM this pattern manifests astrally and on the physical plane. It is a symbol of the entire cosmos that serves to remind the practitioner of the non difference between subject and object. The word Sri Yantra is composed of two words “Sri” meaning wealth and “Yantra” meaning instrument, therefore, we can call it - “The Instrument for wealth”.

Sriyantra is definitely the answer to all the problems and negativity in our life. Sriyantra brings spiritual as well as materialistic growth in our life. The Sriyantra is believed to be the visual representation of the Mantra OM.

The presiding deity of Sriyantra is Sri Lalitamahatripursundari. “Lalita” means ‘one who plays'. All creation, manifestation and dissolution is considered to be a play of Goddess. Tripura means the three worlds and Sundari means beauty. She is the transcendental beauty of the three worlds. So, Sriyantra is worshipped to get the blessings of Goddess who shall give you beauty, wealth, knowledge, spiritual growth, pleasure and also emancipation.

4: MAHA VIDYA					BHAIRAVI
COLOUR	***Colour of thousand rising suns***	*PLANET*	***Lagna (Ascendant)***	*BIJA*	ह्स्रैं हसकलरीं ह्स्रौं

MANTRA	
Sanskrit	*ॐ ह्स्रैं हसकलरीं ह्स्रौं नमः*
Transliteration	*om hsraiṁ hasakalarīṁ hsrauṁ namaḥ*
Itrans	*OM hsraiM hasakalariiM hsrauM namaH*

For self control and victory
This Goddess is responsible for violent destruction and eradication of negativity, she equips her devotees with good health. If in one's horoscope Lagna is under the influence of malefic planets or Lagna (Ascendant) is weak or else Lagna Lord is weak this Yantra should be worshipped to gain health, success and glory. Tripurbhairvi is the consort of Bhairava (a fierce form of shiva). She bestows protection, radiance, eloquence. Also eliminates anxiety, fears, doubts, negative energies and spirits.
The tenth form of Mahavidya is Bhairavi. She has many names including Tripura Bhairavi, Sampath Praja Bhairavi, Kaulesh Bhairavi, Siddhida Bhairavi, Bhay Vidwamsi Bhairavi, Chaitanya Bhairavi, Kameshwari Bhairavi, Nitya Bhairavi and Rudra Bhairavi. Her body is the color of the rising sun. She wears a pearl necklace around her neck, has red breasts and has four hands in which She holds a japa mala, pustak, and displays the mudras of blessing and freedom from fear. She has three eyes that are red in color and wears a moon on Her forehead.
Bhairavi is the form of Kali that killed Chanda and Munda. She is free from all fear and frees us from all fear.

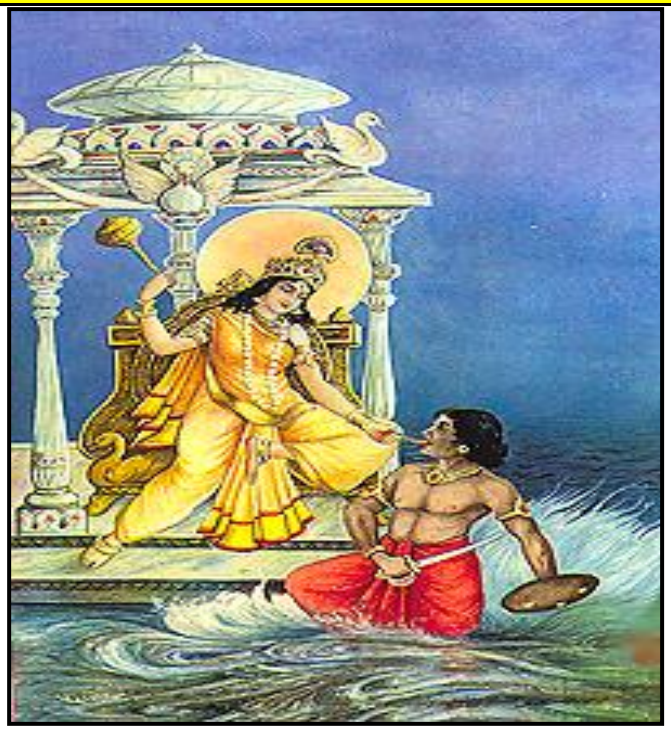
5: MAHA VIDYA					MATANGI
COLOUR	**Asita (Black) or Shyamangi**	**PLANET**	**Sun**	**BIJA**	प्रीं चीं उच्छिष्टचण्डालिनी

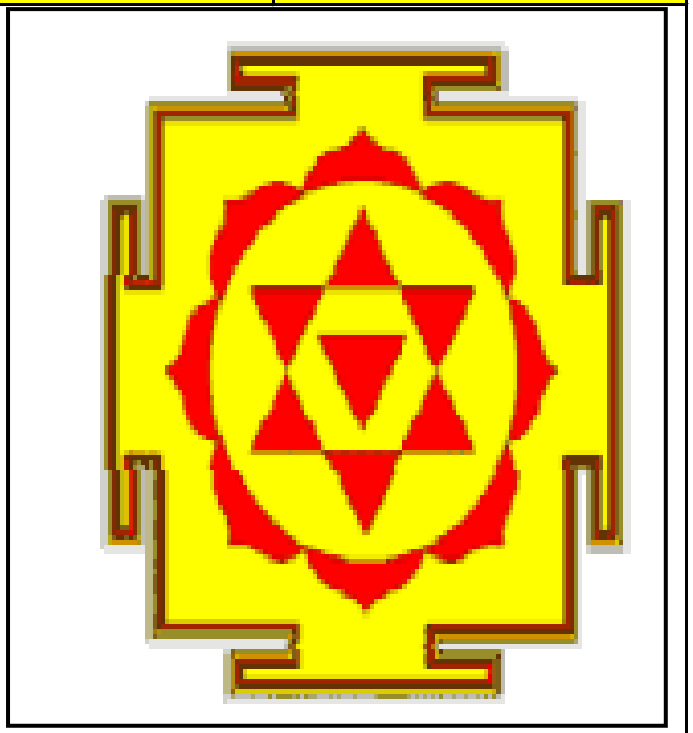
MANTRA

Sanskrit	ॐ क्रीं श्रीं प्रीं प्रीं चीं उच्छिष्टचण्डालिनी देवि महापीशाचिनी क्लीं ठः ह्रीं ठः ऐं ठः स्वाहा	ॐ क्लीं सौः ह्सैं हसकरी ह्स्रौं
Transliteration	*om krīṁ śrīṁ prīṁ prīṁ cīṁ uchiṣṭacaṇḍālinī devi mahāpīśācinī klīṁ ṭhaḥ hrīṁ ṭhaḥ aiṁ ṭhaḥ svāhā*	*om klīṁ sauḥ hsaiṁ hasakarī hsrauṁ*
Itrans	*OM kriiM shriiM priiM priiM chiiM uChiShTacaNDaalinii devi mahaapiishaacinii kliiM ThaH hriiM ThaH aiM ThaH svaahaa*	*OM kliiM sauH hsaiM hasakarii hsrauM*

For married life and musical expertise
Matangi Yantra’s presiding deity is Goddess Matangi which is also known as Goddess of knowledge, creativity, beauty and family life. She promotes music and is also known as Goddess of speech also. This Yantra is worshipped to enjoy all comforts of life. This is worshipped by girls who are looking forward to get a spouse of their choice. This enhances physical beauty. It is considered very effective for bringing matrimonial development. Goddess Matangi is considered to be an incarnation of Goddess Saraswati. She brings command over creativity and harmony in life. This can be recommended to students, teachers, lecturers, dancers, actors, writers, poets, designers, artists and those in artistic or creative worlds.
Black Goddess Matangi resides in the Throat Chakra and is radiant like Moon. This Yantra of Matangi is worshipped to achieve command over speech, creativity and knowledge. The daily worship of this Yantra brings harmony and bliss in married life. The family feuds go away.
For gaining eloquence and musical expertise one should worship it regularly. Matangi is the aspect of Devi (in other words, the Mahavidya) who is the patron of inner thought. She guides her devotee to the uncaused primordial sound. Matangi has a dark emerald complexion and has three eyes.
It is said that once Vishnu and Lakshmi went to visit Shiva and Parvati. Vishnu and Lakshmi gave Shiva and Parvati fine foods, and some pieces dropped to the ground. From these remains arose a maiden endowed with fair qualities. She asked for leftover food (uccishtha). The four deities offered her their leftovers as prasada (food made sacred by having been tasted by deities). Shiva then said to the attractive maiden: "Those who repeat your mantra and worship you, their activities will be fruitful. They will be able to control their enemies and obtain the objects of their desires." From then on this maiden became known as Uccishtha-matangini. She is the bestower of all boons

6: MAHA VIDYA	BAGALAMUKHI





COLOUR	*Yellow Colour (Pitavarna)*	***PLANET***	*Mars*	***BIJA***	ह्लीं	hliiM	*hlīṁ*

MANTRA

Sanskrit	*ॐ ह्लीं बगलामुखि सर्वदुष्टानां वाचं मुखपदं स्तम्भय जिह्वां कीलय वुद्धिं विनासय ह्लीं ओं अस्त्राय स्वाहा*
Transliteration	*om hlīṁ bagalāmukhi sarvaduṣṭānāṁ vācaṁ mukhapadaṁ stambhaya jihvāṁ kīlaya vuddhiṁ vināsaya hlīṁ oṁ astrāya svāhā*
Itrans	*OM hliiM bagalaamukhi sarvaduShTaanaaM vaachaM mukhapadaM stambhaya jihvaaM kiilaya vuddhiM vinaasaya hliiM oM astraaya svaahaa*

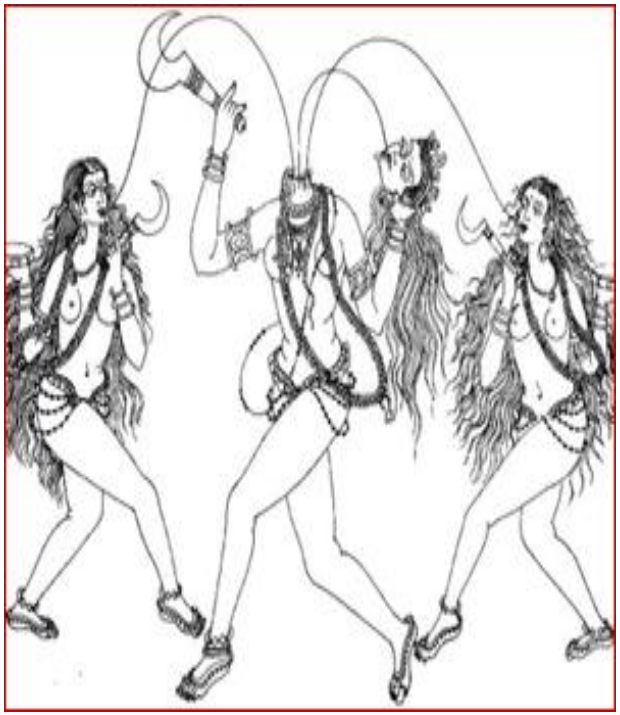
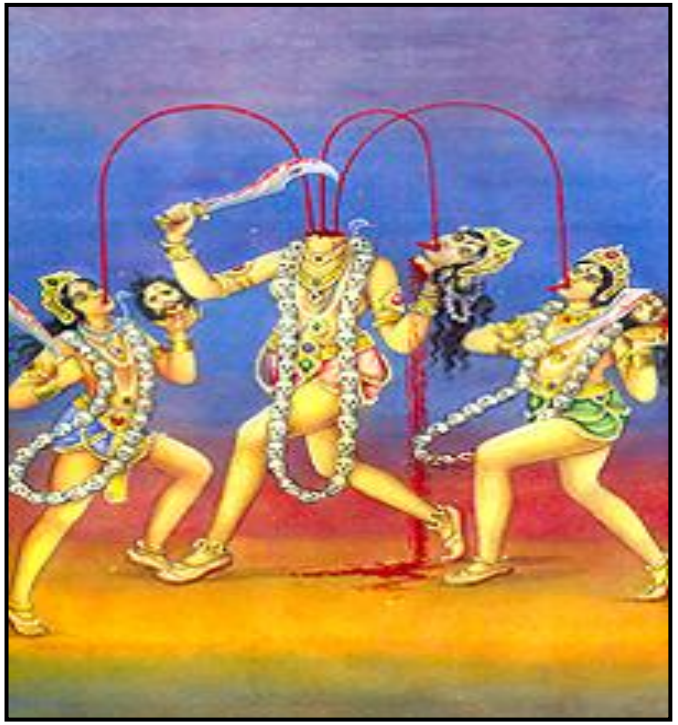
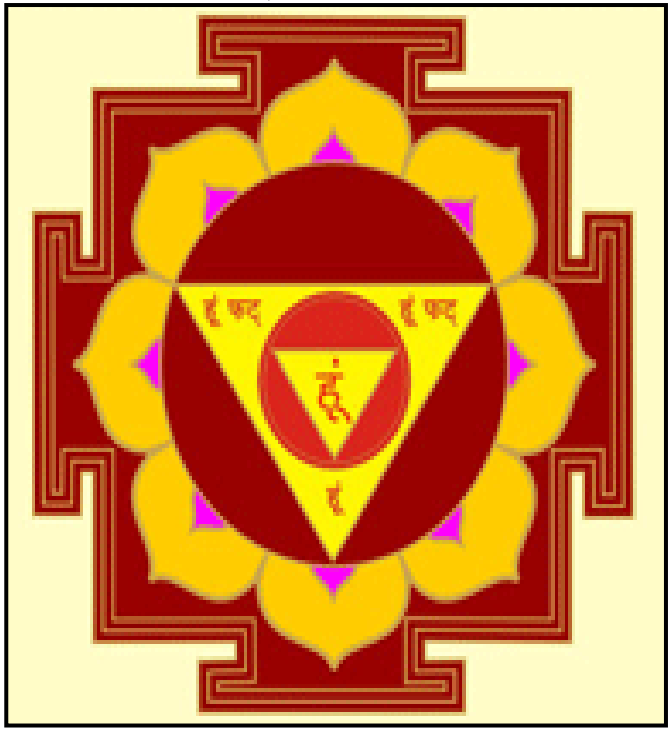
For victory over enemies

By worshipping this Yantra one can generate maximum power of Mars. This Yantra represents a female deity. Bagalamukhi Yantra is very powerful for attaining victory over enemies, winning court cases, competitions and to ward off the evil effects of bad souls. It also protects you from accidents and brings success in gambling. This Yantra offers protection for cuts, scars, operations etc. Any person using this Yantra while in court every time gets success. It is used for power and dominance over enemies and adversaries.

This Yantra can be energised on any Thursday by sitting on yellow Asana after wearing yellow dress. Mantra should be chanted on the beads made of “bulbs of turmeric”(Haldi Mala). This is considered a blessing for increasing your personnel social and political influence. Take clean water in your right hand, recite Baglamukhi Mantra and sprinkle the water on this Yantra, your all wisher shall be fulfilled.

Bagala or Bagalamukhi is the eighth Mahavidya in the famous series of the 10 Mahavidyas. Bagalamukhi means "The Crane-Headed One". This bird is thought of as the essence of deceit.

Expounding the great power of the Goddess Baglamukhi the text Mantra Maharnnav states -"The Mantra of the Goddess has the power of the divine weapon Brahmastra instilled in it and the Goddess simply strikes terror in and paralyses the enemies of her Sadhaks. Repetition of her Mantra is enough to stop even a tempest."

7: MAHA VIDYA							CHINNAMASTA
							
COLOUR	*Color of million Suns*	**PLANET**	*Rahu*	**BIJA**	ह्रूं	huuM	*hūṁ*

MANTRA	
Sanskrit	*ॐ श्रीं ह्रीं क्लीं ऐं वज्रवैरोचनिये हूं हूं फट् स्वाहा*
Transliteration	*om śrīṁ hrīṁ klīṁ aiṁ vajravairocaniye hūṁ hūṁ phaṭ svāhā*
Itrans	*OM shriiM hriiM kliiM aiM vajravairochaniye huuM huuM phaT svaahaa*

This Yantra is very powerful and effective. Blesses one with progeny, removes the troubles and protects one from poverty. The presiding deity is Goddess Chhinnamasta. Her name and images show her own severed head, which she holds in her hands, is drinking one stream of blood spurting from the arteries of her neck, while at her side are two naked Shaktis each of whom drinks another stream of blood. She is generally shown as if she is standing on the body of God of love.

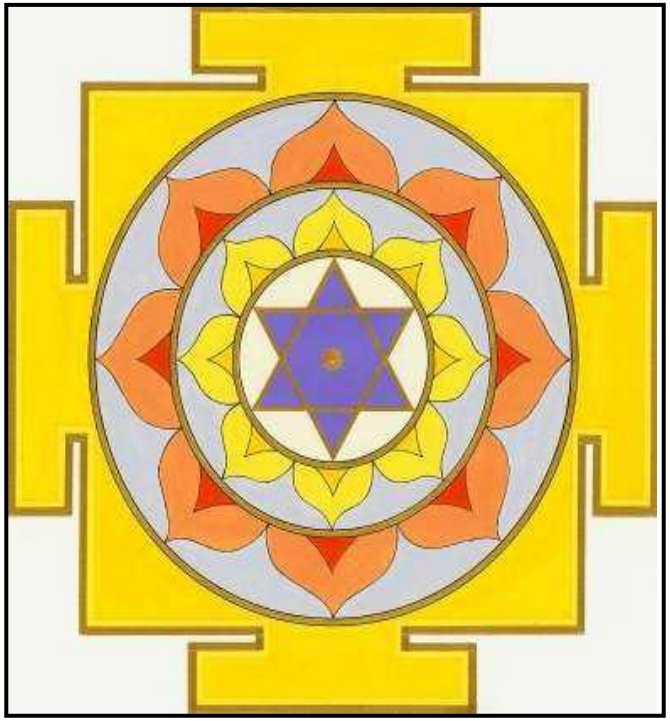
The image of this Goddess is a composite one which conveys the reality as a mixture of sex, death, creation, destruction and regeneration. It is representation of the fact that life, sex and death are an intrinsic part of the grand unified scheme that makes up the manifested universe.

This Yantra has the power to remove uncertainties from one’s life. She is generally worshipped for getting success in business or in a competition. If in one's horoscope Rahu is badly placed this Yantra should be worshipped to appease it. This can also prove beneficial for enhancing one's knowledge.

It gives lot of power and protects from all evils and bestows desired results if worshipped regularly

Chinnamasta (also called Chinnamastaka), is one of the mahavidyas, and an aspect of Devi. Chinnamasta, having severed her own head with her own sword, holds her severed head on one of her hands. Three jets of blood spurt out of her bleeding neck, and one streams into her own mouth of her severed head, while the other two streams into the mouths of her two female associates.

8: MAHA VIDYA	BHUVNESHWARI



COLOUR	*Color of Rising Sun*	***PLANET***	*Moon*	***BIJA***	ह्रीं	hriiM	*hrīṁ*

MANTRA

Sanskrit	*ह्रीं भुवनेशरी नमः*
Transliteration	*hrīṁ bhuvaneśarī namaḥ*
Itrans	*hriiM bhuvanesharyaaii namaH*

Bhuvaneshvari is the fourth of the ten Mahavidya goddesses and an aspect of Devi. Bhuvaneshvari, who is known for her beauty. Bhuvanesvari means Mistress of the World. Bhuvaneshvari's beauty is mentioned often. Her dhyana describes her as having a radiant vermilion complexion resembling the sunrise and a beautiful face. She has three eyes and a pleasant, nurturing smile. She is bright-red in complexion; lends color to the lightning; shines like a thousand suns; wears a crescent moon on her head and a nose ring; holds a snake, noose and goad; sits naked on a red lotus in a pond full of lotus flowers; sports three eyes; wears pearls of many hues; and With her lower left hand, she makes the gesture (varada-mudra) of offering a boon, and with the lower right she signals fearlessness (abhaya mudra).. Her Bija (Seed) Mantra is *hrim* . (Crescent moon is symbolic of renewal, replenishment, growth and vitality.) Bija Mantras are seed letters (of Sanskrit language) which are the visual forms of Primeval Sound. If pen (written word) is mightier than a sword, Primeval Sound is mightier than visual sound (Pasyanti) and written word. Goddess Bhuvaneshwari is the presiding deity of this Yantra. Lord Rama had propitiated this Goddess before defeating Ravana. This is worshipped to gain mesmerizing personality and power. Diseases, enemies and problems are banished. She resides in heart chakra. She is an incarnation of Goddess Durga in the from of a queen. "

This Yantra is worshipped to appease badly placed Moon in one's horoscope and for all round success. She equips her devotees with creativity. "

She is the fourth in line in importance: Kali, Tara, Sodasi and Bhuvanesvari (BVS). BVS is Earth, Water, Fire, Air, Ether, Prakrti, sun, moon and their creator. Since she is the controller of the five gross elements (Mahabhutas), she is Pradhana and Prapancesvari. The manifested world evolves from out of BVS as the spider issues forth the web from its body. She is the fire which crackles with sparks as souls coming out of the fire in BVS. The spider, the web, and the sparks are analogies used by Ramanuja in explaining Brahman, earth and souls. Supplement.

BVS, the origin of Tanmatras, gross elements, sensory organs and motor organs.

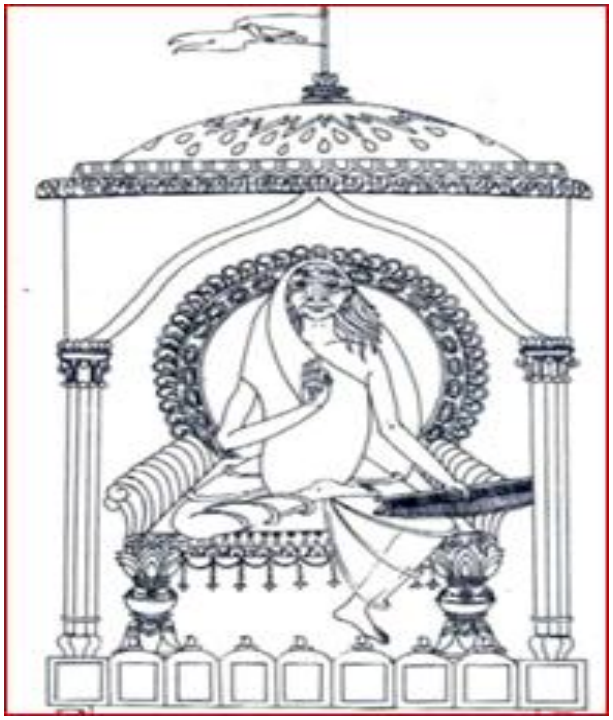
Five gross elements (pancha Bhutas).	Five Tanmatras.	Janendriyas, five sensory, five motor
Ether, Air, Fire, Water, and Earth HAM, YAM, RAM, VAM, AND LAM Note their colors.	Sound, Vision, Taste, Smell and Touch.	Ears, Eyes, Tongue, Nose, and Skin. hearing, vision, tasting, smelling, feeling touch.) Larynx, hands, feet, anus and genitals (speech, grasp, ambulation, evacuation, procreation.)

Bija Mantra for Ether is HAM, Air YAM, Fire RAM, Water **VAM**, and Earth **LAM**.

Salutations to Bhuvanesvari in the form of sound, Ether, hearing and ear; Fire, Vision, and eyes; Water, taste and tongue; Earth, smell and nose; Air, touch and skin. According to this table, Sound is the first manifestation in the universe; all things sequentially evolved from sound, from which other Tanmatras came about; sequentially and subsequently Tanmatras gave rise to gross elements, appropriate sensory organs (ear, eyes, tongue, nose, and skin and motor organs*. BVS is thus the indwelling deity in all these entities.

Motor organs* are larynx, hands, feet, anus and genitals and their functions are speech, grasp, locomotion, evacuation and reproduction. All these above elements in the table emerge from her and dissolve in her during pralaya (end of cosmic cycle). She is the creator, sustainer and destroyer. She is the Mother of Brahma, Vishnu and Siva. The female version of the Triad is Sarasvati, Lakshmi and Kali (for creation, maintenance and destruction).

9: MAHA VIDYA	DHOOMAVATI



COLOUR	*Ashen Colour (Vivarna)*	**PLANET**	*KETU*	**BIJA**	धूं	dhuuM	*dhūṁ*

MANTRA

Sanskrit	*ॐ धूं धूं धूमावति फट् स्वाहा*
Transliteration	*om dhūṁ dhūṁ dhūmāvati phaṭ svāhā*
Itrans	*OM dhuuM dhuuM dhuumaavati phaT svaahaa*

This Yantra of Goddess Dhoomavati is worshipped for overcoming sadness, sorrow, depression, tragedy, disease, poverty and to eliminate the evil impact of Ketu from one's horoscope. This Yantra is not commonly known. It is worshipped for all round success and spiritual upliftment. This Yantra yields quick

Dhumavati is one the of mahavidyas (Great Wisdoms); she is one of the many aspects of Devi. She acts as the divine smoke screen in the form of old age and death. Only the ardent devotee is able to see beyond the fear of mortality to the Goddess's promise of immortality.

The dhyana mantra of Dhumavati says:

Dhumavati is ugly, unsteady, and angry. She is tall and wears dirty clothes. Her ears are ugly and rough, she has long teeth, and her breasts hang down. She has a long nose. She has the form of a widow. She rides in a chariot decorated with the emblem of the crow. Her eyes are fearsome, and her hands tremble. In one hand she holds a winnowing basket, and with the other hand she makes the gesture of conferring boons. Her nature is rude. She is always hungry and thirsty and looks unsatisfied. She likes to create strife, and she is always frightful in appearanceDhumavati is smoke-colored. Dhuuma = smoke; Vati = cover. The story goes that Parvati, the consort of Siva, was very hungry and asked for food from Siva to which Siva did not pay any attention. Repeated requests for nourishment went unheeded and therefore, Parvati swallowed Siva satisfying her hunger, exhaling smoke and at the same time widowing herself. Siva persuaded Dhumavati to regurgitate him from her stomach which she did. Since she exhaled smoke, Siva called her Dhumavati. Siva contains the world in him; Parvati swallows him; in effect She is on the top of the food chain; she is the Mother Goddess of the universe. (Note: Different sources use Parvati, Sati, Dhumavati interchangeably.) Her regurgitation of Siva is somewhat like giving birth to Siva and thus she is the Mother of Siva and possibly of Brahma and Vishnu. Alakshmi or Jayestha the elder sister of Lakshmi and personification of Misfortune is associated with Dhumavati.

10: MAHA VIDYA	KAMLA

COLOUR	*Colour of lightining (Saudaminisannibha)*	***PLANET***	*VENUS*	***BIJA***	हसौः	hasauH	*hasauḥ*

MANTRA

Sanskrit	*ॐ ऐं ह्रीं श्रीं क्लीं हसौः जगत्प्रसुत्यै नमः*
Transliteration	*om aiṁ hrīṁ śrīṁ klīṁ hasauḥ jagatprasutyai namaḥ*
Itrans	*OM aiM hriiM shriiM kliiM hasauH jagatprasutyai namaH*

The presiding deity of this Yantra is Goddess Kamla. Kamla Devi means one who is sitting on a Kamla (Lotus). She is the Goddess of prosperity, purity, chastity and generosity. She eradicates, poverty debts, tension and disease. For bringing improvement in one's business this Yantra can really prove beneficial because Mantra of Kamla is considered more powerful and effective than Mahalaxmi and Kanakdhara Mantra specially in bringing money, nourishment, support, abundance of wealth and bliss. This can be worshipped for giving power to planet Venus. Kamalatmika is the Goddess Devi in the fullness of her graceful aspect. She is shown as seated on a lotus, symbol of purity. Kamala is a beautiful young woman with a shining complexion. Kamalatmika is the 10th Mahavidya. She is also known as Kamala. Kamala like Lakshmi is a goddess of fortune, ritches, fertility and conception of children, fame, and material well being.

MAHA VIDYA	SARASWATI

COLOUR	*WHITE*	**PLANET**	*Controls Creative energies and spreads knowledge*	**BIJA**	ऐं	aiM	*aiṁ*

MANTRA

Sanskrit	*ॐ ऐं ह्रीं सरस्वत्यै नमः*
Transliteration	*om aiṁ hrīṁ sarasvatyai namaḥ*
Itrans	*OM aiM hriiM sarasvatyai namaH*